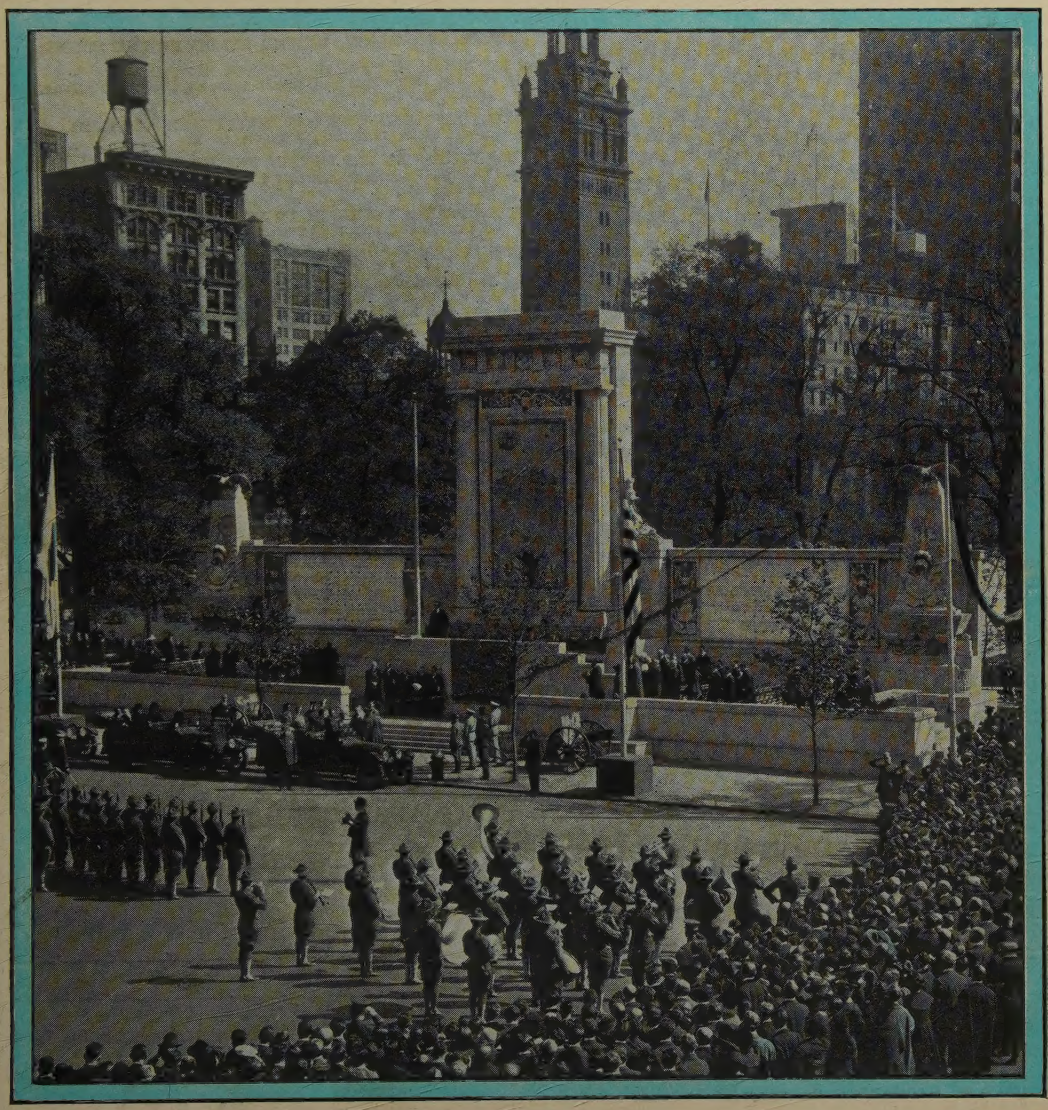
Men and Missions

LAYMEN'S MISSIONARY MOVEMENT



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THIS MONTH—SOME BIG PROGRAMS

November 1918

Vol. X No. 3.

Layman's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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The Picture on the Cover

The Altar of Civic Devotion

THE Altar of Liberty at Madison Square, New York, was a unique feature of the city's Fourth Liberty Loan campaign. Here, every day, representatives of all the Allied nations met and pledged anew their allegiance to the sacred cause of democracy. The flag of each nation was raised and saluted. Here was celebrated, what someone has finely described as "The Sacrament of Civic Devotion."

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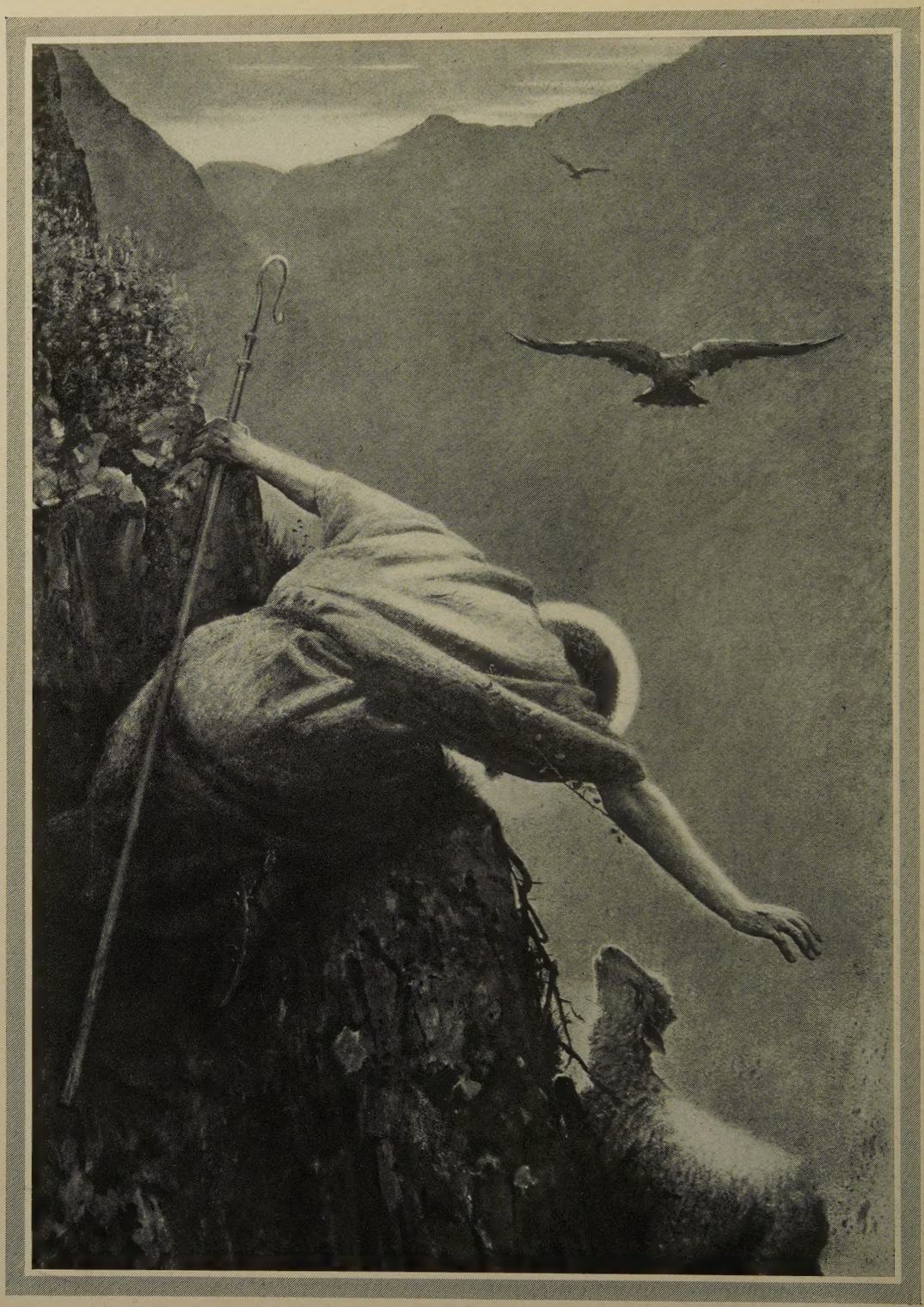
FRED P. HAGGARD is the Editor and there is an Editorial Board consisting of William B. Millar, E. W. Halford, and W. E. Doughty.

THE CHURCH MILITANT

REV. DR. CHARLES S. MACFARLAND, AMERICA'S RELIGIOUS AMBASSADOR TO EUROPE, IS HERE SEEN IN CONFERENCE WITH THE BELGIAN MINISTER OF FOREIGN AFFAIRS. FROM LEFT TO RIGHT THE PORTRAITS ARE THOSE OF REV. PIERRE BLOMMAERT, PROTESTANT CHAPLAIN-GENERAL OF THE BELGIAN ARMY; REV. DR. CHARLES S. MACFARLAND; MONSIEUR M. P. HYAMS, BELGIAN MINISTER OF FOREIGN AFFAIRS.



"WHO FOLLOWS IN HIS TRAIN?"

THE CHALLENGING PROGRAMS OF THE CHURCHES OUTLINED ELSEWHERE IN THIS NUMBER HAVE BUT ONE OBJECTIVE: UNIVERSAL AND EFFICIENT CHRISTIAN SERVICE. THE GOOD SHEPHERD LEADS THE FLOCK AND SEEKS THE LOST. "WHO FOLLOWS IN HIS TRAIN?" THE ABOVE STRIKING PICTURE IS BY ALFRED U. SOORD, AN ENGLISH ARTIST, AND WAS EXHIBITED AT THE ROYAL ACADEMY, LONDON.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

November 1918 Vol. X. No. 3

Democracy

THERE is no more overworked or badly abused word than democracy. It is made to stand for anything and everything from pacifism to Bolshevism. In Russia to-day we see Demos triumphant, but Russia is not an example of democracy but of downright anarchy. And Russia, while pious, is not religious. We might as well say, once for all, that we are fighting to make the world safe for Christian democracy. Nothing less. If all we are to get out of this struggle is a Bolshevisized world, then we have spent our blood and treasure in vain. Demos must become a Christian or we shall have to fight a world-war all over again. If the Christian church fails to convert Demos the world will be worse off, not better, than before. And let us never forget the lesson of Russia. Christian she is—in name—as many another state is. But, while her ecclesiastical order is ancient and Apostolic, her ritual gorgeous and reverent, her spirituality is nil and her influence, before and during the war, has been less than zero. It has so often been said by the critic of the Christian church: "Christianity has been tried and found wanting." The reverse is the truth. Christianity has never yet been given a fair trial, even in the most liberty-loving land of religious freedom and equality. The Sermon on the Mount has been applauded but not incorporated into the fibre of our civilization. It was said of Bossuet, the great French preacher, that his hearers invariably left the church saying, "What a magnificent oration!" Whereas, when Fénélon preached, they said, "How dare we ever sin again!" The ideal of oratorical effect was reached when Demosthenes uttered his famous phillipics. The listeners said nothing about the oration. All they said was: "Let us go and fight Philip!"

America is a Christian nation—in name. It must become so in reality if its idealism is to have any hope of permanence and its influence any chance of success abroad. There is no fear that to succeed, any union of church and state is either necessary or desirable. Neither is necessary nor desirable. What is necessary and desirable and indispensable is, that every man who calls himself a Christian shall act like one in all his thinking and dealing. The state will automatically become Christian as the individuals comprising it become Christ-like. Demos must be converted, not by Teutonic methods of Kultur, but by the constraint of love from within. We must rescue the word democracy from all illegitimate use and implication. It must be the universal synonym for Christianity in action.

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Perils of Peace

PEACE parleys are in the air. So are influenza microbes. And the former may be as deadly as the latter. The Versailles Council will define the minimum of demands upon the already defeated Central Powers. Americans know the terms and approve of them: unconditional surrender. We shall not abate the terms nor will Uncle Sam be a mere broker at the peace conference. He will be a party of the first part, probably its spokesman. The rest of us may well keep quiet and let Uncle Sam do the talking. It will be to the point, official and effective. All irresponsible chatter will only darken counsel, becloud the issue, weaken our national morale and prolong the agony of autocratic militaristic dissolution. All talk of separating Germans from Junkers is quite beside the mark so long as the Germans tolerate the Junkers. So long as they do, both must be classed together and suffer the same fate. When the burglar throws away his jimmy and blackjack, takes up a shovel and a hoe and sets to work, we may begin to trust him. As things are at present, the Junkers stand for Germany and Germans and all their abominable practices. Under these circumstances the only one to deal with them is Uncle Sam, international

policeman. No law-abiding American will think of interfering with such an officer doing his duty. And no loyal American will incite others to do so either. To escape influenza, health boards advise us to keep our mouths clean and to keep them shut as much as possible. Excellent advice for pacifists and others.

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Another Peril—Reaction

A LEADING New York newspaper recently said: "When the war is over we shall revert to our old individualism and resume all our cherished personal rights over night." We hope not! We trust we have learned some new lessons and made many new precedents as a result of wartime conditions. We have abrogated much of our individualism and cheerfully surrendered many of our cherished personal rights in the hope of achieving great objectives obtainable in no other way. Unity of command destroyed national military individualism and the personal rights of every commander on the fighting fronts at one blow, but the result has been gloriously successful beyond words. Yet this has not destroyed personal responsibility or initiative under well-defined limitations. At home, coordinated community action has been substituted for sporadic effort to great advantage, promoting unity, economy and efficiency. Team-play has been encouraged without sacrificing any of the genius of leadership in individuals fitted to lead and direct. It would be a thousand pities to revert to the old order after the war. We do not believe that any such reversion will take place and we earnestly admonish everyone to do much quiet and intelligent thinking on the whole subject lest it should. One of the perils to be faced right now is the prepossession in many minds that improvements in the present social order are only "for the duration of the war." If this be so, then we might add with truth, "after that the deluge!" We may alter some stringent and over-centralized methods, but the community idea of team-work is here to stay, and it is one of the real gains of these epochal times. We have learned a vital lesson in sacrifice thereby, too splendid to be lost by any unthinking reaction after the strain of the war is over.

A Spring or a Pump

THE publicity department of the Fourth Liberty Loan Committee did a gigantic task in a telling, appealing and effective manner. No better advertising has been done anywhere for anything. No argument, appeal, susceptibility, temperament, even antipathy, was overlooked. The result speaks for itself. But the recent campaign gives food for serious thought. Are we drawing our financial supplies from a perennial spring or are we merely drawing it from a pump by main force? If from a spring, we may rest content that it will not fail. If from a pump, we ought to make sure that it is fed from a spring. Further, is it not a little disconcerting to reflect that so much persistent appealing had to be done even to reach the minimum? Granted that the country has been called upon to respond to unprecedented calls and to pay heavy taxes, and has never failed, yet the fact remains that, had not an almost frantic propaganda been carried on, we might have had less satisfactory results. If this propaganda is necessary to induce people to *loan* money to the government, on the best terms for such investments, can it be said that America has yet completely learned how to *give*? We say this in no captious spirit, but from a profound conviction that it ought to be said under the present circumstances. The coming financial appeals are going to be for outright *gifts*, not loans, and the time to learn our lesson in giving is right now. The Liberty Loan publicity propaganda has about exhausted the resources of pencil, brush, tongue and pen to describe the need for financial support to purely governmental necessities. What remains for the needs of such voluntary but indispensable associations as the Young Men's Christian Association and the Red Cross? A few weeks will tell. Meanwhile, let every man search his own soul for the answer. To help him do so intelligently and thoroughly, we commend to his serious attention Mr. David McConaughy's book, "Money the Acid Test." It is a masterly analysis of stewardship from the personal standpoint. It explains the rationale of giving and uncovers the perennial spring of consecrated service which shows itself in the giving of self and whose resources are always fresh and inexhaustible.

The Next Drive

NOW that the Fighting Fourth has gone gloriously over the top, attention is centered on the next big national drive. It is not to be for a loan but for a gift. It is the combined appeal of the Young Men's Christian Association, the Young Women's Christian Association, the Knights of Columbus, the War Camp Community Service, Jewish Welfare, and the American Library Service. All render indispensable service, all have made good, and all deserve everything they ask for. The combined goal is $250,0000,000 apportionated as follows: Young Men's Christian Association, $100,000,000; Young Women's Christian Association, $15,000,000; Knights of Columbus, $30,000,000; War Camp Community Service, $15,000,000; Jewish Welfare, $3,500,000, and American Library Association, $3,500,000. We have no doubt that the money asked for will be forthcoming, notwithstanding some not altogether undeserved criticism of the somewhat arbitrary manner in which the War Department has acted in overruling all objections to the proposed combined appeal and has dealt with the whole question of chaplains and camp pastors. Whatever protests were made have been overruled and it is the duty of all loyal citizens to obey the wishes of those in supreme authority. The need of the military services for such assistance as the societies seeking aid can give is beyond question and their records add imperishable glory to the record of the unselfish devotion of their members. After all, it is the boys over there and in training here who will benefit by the success of this combined appeal. In view of this fact nothing should stand in the way of a magnificent response from those whose lives and property are safeguarded by the heroism and devotion of all ranks of the service, combatant and non-combatant alike.

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Tin-Horn Gambling

IT is much to be hoped that no further exhibitions of tin-horn gambling will disgrace future efforts to induce the public to buy War Savings Stamps, such as the salesmen of New York indulged in during their last campaign. However worthy the object, the encouragement of any form of gambling in aid of it is to be severely reprobated. Besides, gambling is a distinct violation of the law which the civic authorities did nothing to prevent while raiding spectacularly in other directions. America is engaged in no game of chance in which bluff is required. It is fighting in the open. Uncle Sam is raiding the world's greatest gambling hell and intends to put its crooked keepers out of business for all time. He is closing up the European pawnshop and will return the stolen goods to their legitimate owners. He wants no gambling in his. He is quite above betting on a sure thing. He doesn't need to, either. Cheap, tin-horn methods may be left to the Hun exclusively. They are his specialty. Any American who is "on the make" in this war, however he goes after it, is a disgrace to his country and its cause.

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Movies for Missions

THE biggest business in the world does not advertise. It is not because it does not need to do so. It does, desperately. It is because those in charge of its affairs do not look upon it as big business, but as a by-product of civilization, instead of as its origin and the main plant for its manufacture and distribution. The biggest business in the world is the conquest of the Cross and the spread of Christian democracy, through missionary effort. Our army and navy on the various fronts are the missionary forces of democracy in action; our government is the home mission board of democracy; the people are the backers of the board and its forces. The church must grasp the fact that to it must be assigned the responsibility for the Christian character of the democracy for which we are fighting to make the world safe. If the government, which ordinarily does not need to do such a thing, has found it necessary to advertise its wants on an unprecedented scale, so should the church do so. And especially should it do just what the government has done: advertise its overseas work and needs. So we urge "Movies for Missions." No medium is so universally patronized and none appeals so powerfully to eye and brain and heart as the "movies." Nor need the church's

output fear comparison with the ordinary commercial film. There is as much color, romance, adventure, thrill and heart-interest in missionary work as in what we call ordinary life. Every land, every people, every nation, is tributary to the missionary movie. All that is needed is vision, enthusiasm and determination to put the thing through successfully. Every denomination and every local church is deploring the lack of interest in missions. The reason for it is summed up in one short and ugly word—ignorance. The nation, as such, has begun to know a little about the world's need for food, munitions and clothing, as war necessities, but it does not know of the world's need for Christian democracy. To inform it of this need and to supply it, is the church's job. It would pay its cost a hundred times over if such a body as the Federal Council of Churches, for example, should engage a man like Burton Holmes to travel over the world and tell the story of missions to the mind and heart of the world through the movies.

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On Full Time

MOST church plants are working on a full seven day schedule. This is as it should be. War work has made it necessary. We hope it will make it permanent. War time necessities have developed many lines of church activity that may well be continued in peace time. It has given many good people an object in life, a task to do and an incentive to do it. While the type of work will change under peace conditions, the quantity of it and its present splendid quality should not be suffered to decrease or degenerate. It is to be hoped that the church will hold every new type of work and every worker to some definite, even if somewhat altered, objective. Our people are learning to serve as well as save and give and should be encouraged to continue. The new spirit, the additional number of workers and the greatly increased output should be sufficient to more than pay for any added cost of maintenance. As our manufacturing plants were converted into munition factories and will be reconverted after the war, so our church plants have undergone complete metamorphosis and should easily survive a return to normal conditions without any loss of workers or output. The change has done the church good and has greatly benefited the workers. The change of employment from worship to work-plus-worship is an accomplished fact and has thereby removed a cause of reproach, strengthened a vulnerable point and marked a new era in the history of the church.

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Converting the Hierarchy

WE believe that most laymen are strongly in favor of a far greater degree of Christian unity, and of church union too, than has been already achieved. The various denominational hierarchies are behind the laymen in this desire. We wish we could have used the phrase "behind the laymen" in the literal sense of "backing the laymen," instead of as expressing only a measure of distance. But even the hierarchs are learning a lesson, especially at the front.

The Rev. Lyman Rollins, rector of St. Michael's church, Marblehead, Mass., has written to a Boston friend about his experience with Jewish soldiers: "I feel I have really become a pretty good Jew as well as Catholic, for I have attended the services of Jewish boys and sat with my hat on. And while I could not keep our own feast of Easter, did keep the Passover, and for want of real Passover bread ate hardtack. Whenever I have buried some Jewish lad I have used the Jewish prayer book service and dug up some Jewish boy to say Kaddish. So it goes."

The writer also learned of a request made by a Roman Catholic priest to a Protestant chaplain who went overseas ahead of him, in charge of a regiment, many members of which were Roman Catholics. The Roman priest asked his friend and colleague to administer extreme unction to any of his boys who might fall. The Protestant chaplain cheerfully promised to do so. Georges Goyau reports, in the *Constructive Quarterly*, that "the entire Catholic press paid tribute to Rabbi Bloch of Lyons who was mortally wounded as he held a crucifix to the lips of a dying soldier to kiss." And as Mr. Rollins says, "so it goes." The hierarchs are learning their lesson and finding their way to the front—where

they belong. Many of them will have to follow a long, long trail, but some of them are on their way. They will be valuable teachers of their brethren at home when they come back after the war is won.

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Religious Revival in France

THE London *Morning Post,* a very conservative English newspaper, states that "there is an irresistible movement [in France] for the foundation of a Gallican church similar in national independence and sentiment to the Church of England as one of the results of war." France has found her soul and it will, if this forecast be fulfilled, be expressed in a manner never before realized there. Contact with English and American Protestantism has encouraged a revival of religion in France which will take a characteristically indigenous form, not indeed unknown in France, but hitherto submerged by religious and political forces now shown to have been no true index to the real soul of France—religious obscurantism and secular atheism. The Gallican revival will be watched with deep sympathy in England and America and should be the subject of prayerful and sympathetic consideration and attention. Why should there not be a religious as well as a political *entente*?

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A Substitute for the Saloon

THE saloon will soon be a thing of the past, and none too soon. But now, as never before, there is need of a substitute for it, to forestall the "blind pig" that is sure to flourish in the transition period. We suggest a variation of the Young Men's Christian Association "hut" as a type. It has proved that public conveniences and necessities, in decent surroundings, run by sensible people, on a business basis, can succeed. Our population is becoming a sober one, so far as the use of intoxicants is concerned. Military discipline has clamped down the lid on liquor, encouraged, formed and developed habits of better living among a large and growing part of our population, happily in the formative stage, where habit can be cultivated along right lines. The boys in blue and khaki know the Young Men's Christian Association type of hut and the type of man who goes with it, and they have set their seal of approval on both. Why not give them something like it when they come back home? And why not create some useful employment for that large body of men trained in "Y. M." administrative tactics? The nation is putting the Kaiser and the saloon out of business at the same time. And we must keep both of them out of business for the future. To do so we must provide something better. We are substituting democracy for Kaiserism and Kultur. Why not the "hut" for the saloon?

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At Headquarters

EVIDENCE accumulates that the men in the high command of the allied forces of democracy are genuine Christian men. Last month we mentioned that Foch was a man of prayer. A brother of Dr. Hugh Black of Union Seminary, New York, Major James M. Black, of Edinburgh, a chaplain with the British forces at the front, writing to a friend said:

"Two Sundays ago—the dark Sunday of the German push—I was at general headquarters. Sir Douglas Haig was very quiet. He came up and thanked me afterwards for the comfort I had given him, and he remarked: 'Remember, the battle is not ours, but God's.'"

Our own beloved leader, General Pershing, was confirmed not long ago by Bishop Brent, chaplain-general at American headquarters in France and is a devout communicant of the Episcopal Church. We can safely leave our cause and our boys in God's hands with men like these in command of His forces.

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On a Peace Footing

THE sufferings of the people of France, Belgium, Serbia and the Near East have evoked the sympathy and encouraged the generosity of the American people to an unwonted degree, and deservedly so. Even when peace dawns their plight will be desperate. They must continue to be special objects of our care until the work of reconstruction and rehabilitation is well

under way. In this great constructive work America will play an important part. It is more than probable that our present large military and naval forces in Europe will be used to plan and prosecute the rebuilding of the lands laid waste so wantonly by the Hun. At any rate, it will be as impossible as it would be inadvisable to push the task of demobilization too fast. The needs of commerce, despite all increases in available tonnage, will be tremendous and imperative. Besides the Hun will bear close and constant watching for some time. He is capable of anything. The problem of the return to civil life of an army of 2,500,000 is a serious one. It cannot be solved instanter. It must be done gradually so as not to upset the equilibrium of that abnormal social, industrial and economic life that we have built up on a wartime basis. But when the war is won, in place of the wartime activities of the churches there will be opportunities for service at home that will again come to the front and with which the church's trained forces and improved machinery will be peculiarly fitted to deal. The poor we shall still have with us; likewise the slum. While the general standard of living has somewhat improved, the cessation of hostilities will bring with it industrial and economic changes that will tax the resourceful ingenuity of the wisest among us to deal with so as to prevent chaos. Improvidence then will be due, not to poverty so much as to prosperity. In this work of reconstruction at home the church will have to play an important part. It is better prepared than ever to deal with it by reason of its enlarged vision, expanded resources and trained workers. Everyone now employed in wartime work will be needed to meet the new conditions of service, less spectacular probably, but none the less vitally necessary. We want a new America as a result of the war.

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A Million Men

WHY not ? These are days when a million is but a small unit of a large measure of men, money and service. MEN AND MISSIONS wants to be read by a million men. If it were we could give each of them an increasingly better magazine and in the giving of it a larger vision, a more intensive survey of the field, a more complete record of needs and results. There are, at the very least, 10,000,000 men who are on our church rolls and identified, more or less, with organized Christianity as a working force. Each one of these is engaged in secular work. Many read, and many more ought to, the trade paper of their business or profession. Many also read their denominational organs. But these latter, admirable in many respects, are limited in outlook and cover but one part of one of the operations. MEN AND MISSIONS aims to cover all the fields of all the churches in a year. Its limitations are almost wholly those imposed upon it by the limitations of its circulation. Remove them and we know of no more inspiring goal to aim at than the missionary education of a million men.

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Unconditional Surrender

AMONG the items in the programs of the churches detailed in the following pages is one that stands first in importance. Upon it all the rest depends; without it, all else will fail. Leaving to those who alone are competent to exercise the stern prerogative of the conquerors in war, the churches are most appropriately insisting upon an implication of this great principle at the present time. This is the demand for the unconditional surrender of the individual to his Lord and Master. This sort of surrender includes everything in the realm of thought and desire as well as in that of word and deed. In his second letter to his Corinthian converts St. Paul has shown the way to make it: "We are bringing into captivity every hostile thought to the obedience of Christ." America is only demanding from her foes that, without which their inclusion in a civilized world is and must be impossible. The Christian churches are likewise demanding from their members only that, without which their inclusion in a Christian world is a glaring anomaly. Obedience to St. Paul's method can alone qualify him who follows it to exercise the right to demand unconditional surrender of any sort from others. The Church is putting its membership squarely up to this acid test. God grant that all may meet it triumphantly!

Challenging Programs of the Churches

TO provide the spiritual equivalent of the stupendous material force released in the world by the present war, the evangelical church in all her great denominations is projecting a program of extension and enlargement on a vast and comprehensive scale. The barest enumeration of these in naked outline is impressive. The aggregate impression is full of inspiration and challenge.

Northern Baptists

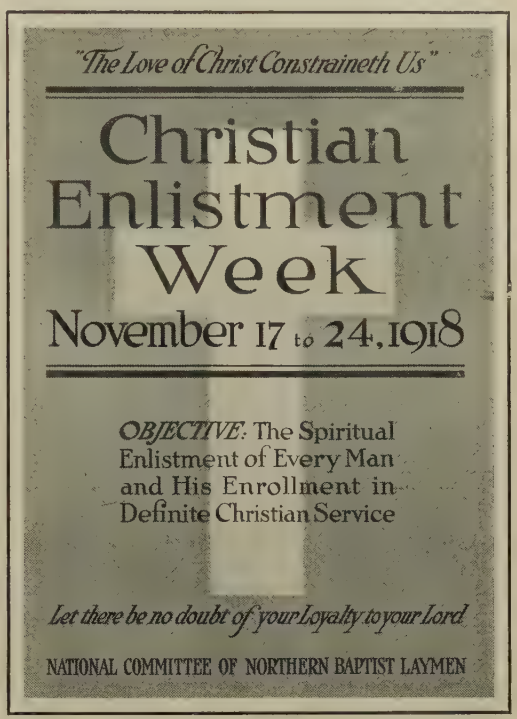
THE fundamental issue of all of these campaigns is set forth in the forefront of the Northern Baptist Laymen's manifesto to the denomination. This declares: "It would be a tragedy unspeakable if we should win the war and after all fail to achieve the purpose for which we are fighting. To what end shall we have spent millions of treasure and the far more precious lives of our sons if we fail to take a long step toward the creation, between nations and races, of those relations of mutual good-will and helpfulness that are in accord with the principles of Christ and are necessary to the welfare of the human race?"

Christian Enlistment Week

The first decisive step in the program is "Christian Enlistment Week." This is a nation-wide enlistment campaign to be carried out under the leadership of the laymen during the week of November 17 to 24, inclusive.

The campaign calls for the spiritual enlistment of every man, woman and child and their enrollment in definite Christian service.

The method of the campaign will be the organization in every church of a visiting corps which will go two by two into the homes of the members of the church constituency and Sunday school for the purpose of talking with each one in the home about his personal relationship to the Master and the part he is taking or ought to take in the life of the Church.


"The Love of Christ Constraineth Us"
Christian Enlistment Week
November 17 to 24, 1918
OBJECTIVE: The Spiritual Enlistment of Every Man and His Enrollment in Definite Christian Service
Let there be no doubt of your Loyalty to your Lord
NATIONAL COMMITTEE OF NORTHERN BAPTIST LAYMEN

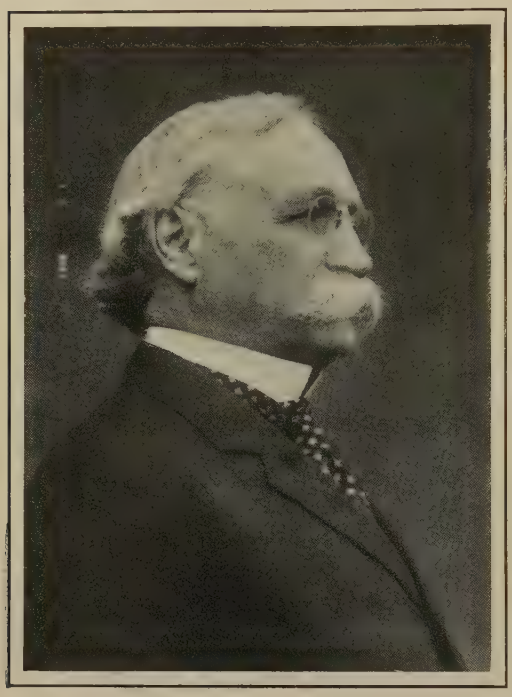
The visitors will ask each individual to sign the War Roll, placing a check mark against each decision made.

Following Enlistment Week will come the sizing up of the church's whole task, and the training of new workers in undertaking their full share of that vast and complex labor.

Then when the financial demands involved in her great national and world program is fully determined, a financial canvass will be undertaken that will subscribe the entire denomination down to the last member in the last church, to pay his full quota.

Southern Baptists

SOUTHERN Baptists last year made an advance in their offerings for work in the home land and their nine foreign fields. These aggregated a little



FRANCIS WAYLAND AYER
Chairman Northern Baptist Laymen's Movement

more than $2,500,000. The program for the present year provides for $3,500,000, of which $1,500,000 will be for foreign missions, $1,000,000 for the work under the Home Mission Board of the Southern Baptist Convention, and the remainder to be directed by the various state boards of the South.

Christian Education

The Southern Baptist Convention also provided for a five year campaign for Christian education with $15,000,000 as the objective. The program also includes the establishment of a training school in New Orleans and a tuberculosis sanitarium at El Paso, Texas. There are other smaller interests that will call for considerable sums of money.

In addition to the regular agencies of the Convention, two special men have been placed in the field by the Foreign Mission Board, whose primary duty it is to enlist men of large means to contribute in more generous sums than ever before. As another means of meeting the demands of this enlarged program, the Laymen's Missionary Movement of the Southern Baptist Convention is projecting a stewardship campaign throughout the entire territory. The Movement is also engaged in an effort to secure an Emergency Band of 100,000 men, who stand ready on call to pay at least $5 each to meet an emergency. The Women's Missionary Union is pushing a vigorous Stewardship campaign among the women. The Baptist Young People's Unions of the various states are stressing the doctrine of stewardship and securing thousands of signatures to a Stewardship Covenant.

Disciples of Christ

IN the spring of 1914 the Disciples of Christ massed all their denominational forward movements, missionary, beneficent and educational, in a single budget and set out to secure $6,300,000. Mr. R. A. Long of Kansas City at once pledged $1,000,000 of the amount. The whole was secured by March 1, 1918 from 2,000 persons in pledges payable within five years. Immeasurably more important than the monetary returns were the young lives secured to make this advance possible. Five thousand were called for: 7,000 definitely committed themselves to some specific form of Christian life-work.

Every Member Canvass

The Disciples are planning a world-wide every member canvass campaign to be conducted the first week in December of this year. The plan for the home land, comprising 6,000 churches and 2,200,000 members, is to send out a team of about ten speakers. They will spend six weeks in the work. Then, the churches of the denomination throughout the world will engage simultaneously in the every member canvass. In preparation for this campaign, a large budget for all the missionary, educational and benevolent societies, has been made out and this budget will raise $2,250,000.

Episcopalians

THE Episcopal church is becoming rapidly committed to the use of what they term the episcopal missionary campaign. This is not wholly a method to increase offerings but to increase the knowledge of Christian people

in the reason for the existence of organized Christianity. It has invariably been found, however, that with this increase of knowledge comes a corresponding increase in gifts for both the support of the parish and the extension of Christianity throughout he world.

Every Member Canvass

This in detail is an effort to put the finances of the parish on a good sound basis by reaching every member of the congregation personally. Not only current expenses but missions—diocesan, home and foreign—are included.

To make an every member canvass of the parish after a thorough campaign of education.

To secure from each member of the parish a carefully considered subscription, instead of a "collection" for current expenses and for missions, pledges to be paid by a weekly offering at the church service.

The city of Baltimore had a city-wide campaign, thirty-five of the churches participating. After full preparation a visit was made by 1,600 carefully coached canvassers on every family of the Episcopal church in the city which included 14,000 individuals. The financial results amounted to an increase of $56,000. Of this $35,000 was for parish support and $20,000 for missions.

Lutherans

THE thing of absorbing interest in the Lutheran church at this time is the merger of three of the general bodies, which will be consummated this month, viz.: the General Synod, the General Council and the United Synod in the South. These three, with a membership of something less than one million, will come together through their representatives on November 13th in New York city and form what is to be known as the United Lutheran Church of America. There are yet some fifteen independent Lutheran bodies with a membership of more than a million.

Practically all the independent bodies united in an effort to raise $750,000 for soldiers' and sailors' welfare, with the result that nearly $1,500,000 were secured. This was a suggestion of what the Church could accomplish through united effort.

L. M. M. Work

Of the three bodies merging in November, the General Synod and the United Synod have done definite work along lines of the Laymen's Missionary Movement, each having maintained the office of a general secretary during the past ten years.

Methodists—North

THIS church will carry out a celebration of the one hundredth anniversary of the organization of the missionary society in the sixteen features following:

A world program based on careful surveys of need and opportunity.

A campaign to release the prayer power of the church by enrolling tens of thousands in the Fellowship of Intercession, and training them as prayer helpers.

Stewardship and Service

A stewardship drive to secure the enrolment of a million Methodists who will acknowledge their stewardship by the payment of the tithe.

An appeal for life service to recruit a large number of new workers for the ministry, home and foreign missions, and for service in the local church.

Special centenary activities in the Epworth League, featuring stewardship, prayer and mission study, with a thorough presentation of the Centenary message and methods at all institutes.

A movement to make the Sunday school missionary in spirit, and to insure a very definite expression of this spirit through prayer and offerings of money and life. The Sunday school financial goal is $10,000,000.

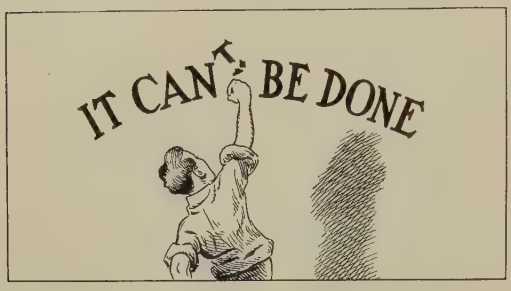
Unprecedented publicity through the church papers, *Missionary News, World Outlook,* the *Centenary Bulletin,* and the secular press.

A church-wide educational campaign with mission study, missionary instruction in the Sunday school and the use of lantern slides, charts, posters, and other pictorial materials.

Leadership

The enlistment and training of at least 100,000 leaders to carry the Centenary

Centenary World Program



message and methods to the last member and adherent of the church.

A nation-wide organization of the country by territorial divisions, conferences, districts, groups and local churches.

An allotment of financial goals to be voluntarily accepted by every district and local church.

Eighty Millions

A national simultaneous ten-day financial drive to secure pledges for $80,000,000, to be paid during a period of five years.

A series of great meetings throughout the church to inspire and inform the membership.

A central patriotic centenary celebration at Columbus, Ohio, in June, 1919. The general theme of the program will be: "The Christian Crusade for World Democracy."

World-wide extension and conservation to sustain and surpass the standards of devotion and giving set by the Centenary.

This program is being carried out not only in the home field but in every church on the mission field.

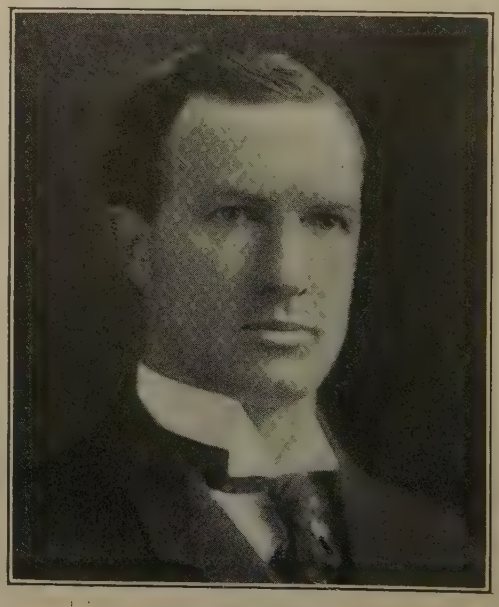
Methodists—South

SOUTHERN Methodism will celebrate the centenary by first laying emphasis on the spiritual resources of the church, with special reference to the practice of intercession, followed by promotion of the resognition and practice of stewardship of life and substance and a definite campaign to raise in the next five years $35,000,000, including the regular missionary income.

Southern Methodism celebrates the Centenary of Methodism in a way worthy of her past and commensurate with her manifest responsibility, by first laying emphasis on the spiritual resources of the Church, with special reference to the practice of intercession, followed by promotion of the recognition and practice of stewardship of life and substance and a definite campaign to raise in the next five years $35,000,000, including the regular missionary income.

There has never yet been a negative vote in any body on any important question concerning the Centenary and its plans. Conferences of presiding elders have been held at Lake Junaluska, St. Louis, Mo., and Dallas, Tex., in an effort to reach in the plan all these leaders. The utmost enthusiasm prevails among them. Already they are rallying their districts and mobilizing for the campaign. The actual campaign will begin with the Centenary Day in the Annual Conference, designated by the action of the General Conference, and will run to May, 1920. The five-year period for the financial plan runs from January, 1919 to January, 1924, and all special Centenary pledges may be so made if desired.

The Commission is securing the cooperation of every organization in the Church. Already the Boards of Missions,



S. EARL TAYLOR
Director General Methodist Centenary Campaign

Church Extension, Sunday Schools, and Epworth Leagues, and the Woman's Missionary Council are enthusiastically enlisted.

The plan of organization and campaign reaches from the episcopal district to the remotest rural church and the farthest mission station. We are assured of the leadership of the church by a swelling chorus from one end of the church to the other.

Presbyterians

THE Presbyterian church is now setting itself to a daring program looking toward a greater measure of unselfish service to the kingdom. The campaign has been appropriately designated as the New Era Movement.

Three Objectives

The New Era Movement has formulated its plans in terms of a five-year practical program big enough for the whole church and small enough for every individual church. It will include such items as:

Rehabilitation of the Christian home.
Re-establishment of the family altar.
Return to the Lord's day.

Education

Adequate Christian care of children and young people, with special attention to the field of secondary education, where the church through its academies used to be influential and where to-day, because of its practical lack of interest in high-school education, its influence is sadly lacking.

Recognition of the church's obligation to the unchurched people of the community, including the adaptation of its service and program to the needs of the community, and not its own convenience or its traditions.

Bringing of multitudes to Christ through personal and pastoral evangelism.

Recruiting of a new army of young men and women for heroic Christian service in the ministry and in the missionary field at home and abroad.

Training of an increasing number of Christian leaders for all callings.

Adequate care of the nation's soldiers as they come home wounded and unfitted for normal service, coupled with a fulfillment of a new mission to the families in every community out of whose midst men have gone to the front.

Comity

Faithful and fearless facing of the obligation resting upon the church to meet the needs of individual communities from the interdenominational viewpoint, guarding against unnecessary overlapping and looking toward the possibility of evangelical federation.

Conscientious and courageous acceptance of the opportunity which God is presenting to the church in the wide open mission fields.

Stewardship

The widespread proclamation of the principles of stewardship.

A series of sermons in all Presbyterian churches will culminate in a solemn reenlistment communion service about the close of the year. After that follows a period of intensive educational preparation for the annual every member canvass to be carried out in March, 1919. And the climax of the year's program is to be a spiritual one at Easter.

Seventy-five Millions

The church has set $12,500,000 as the amount to be raised in the first year, beginning next March. They hope to raise

WILLIAM HIRAM FOULKES
Director General Presbyterian New Era Movement

$75,000,000 for benevolences in the next five years.

The Assembly Herald is to be turned into the *New Era Magazine* and its water-tight compartments abolished.

The Reformed Church

THE Reformed Church has launched out upon a progress campaign to continue for five years at least. The goal for each individual church is fully set forth in the following ten sections:

To double its communicant membership

To secure at least one candidate for the ministry

To provide efficient training for Bible school teachers

To organize Young People's societies for Christian service

To see that every member is a subscriber to a Reformed Church periodical

To organize an effective men's missionary committee

To enlist every woman of the church in women's missionary organizations

To adopt systematic and proportionate giving

To contribute pro rata to all denominational boards

To render efficient community, national and world service

Every Member Service

The campaign challenges each individual church to a task that will compel the enlistment of every member and that is to develop the complete working membership of all of its churches.

The enlistment campaign is expected to enroll, in the first year, 25,000; in the second, 30,000; in the fourth, 40,000; and in the fifth, 50,000, a total of 300,000 members at the end of five years.

Every member is to be enlisted as a proportionate giver. Every church must be led to adopt the every member plan of financing its undertakings.

Extension

There are to be established at least 20 new churches each year and one mission to the Italians or other recently arrived aliens. This would add 100 churches in the five year period.

In the church's world field, in Japan, North China, India, Arabia and Mesopotamia, the missionary forces must be so strengthened as to secure an increase of at least 10 per cent. all round in the next five years, involving educational, industrial and medical work.

The financial goal involves an advance year by year until in 1923 the aggregate sum shall reach $1,000,000.

Congregationalists

DECEMBER 21, 1920 will mark the 300th anniversary of the landing of the Mayflower Pilgrims on Plymouth Rock. In honor of these founders of America's free institutions Congregationalists have launched a Tercentenary celebration—a five year forward movement to be crowned by that date—with five main objectives in view:

The Five Goals

(1) An Educational Campaign for the study and larger present day application, by all our fellowship, of the Democratic principles of our Pilgrim Fathers.

(2) An Evangelistic Campaign seeking to add, during the five year period, half a million new members to our churches.

(3) A Recruiting Campaign, placing before the youth of our homes, our schools and our colleges the call to life service presented in varying forms of Christian leadership.

(4) A Missionary Campaign to increase permanently, by nearly a million dollars, the annual income of our Missionary Boards.

(5) A Pilgrim Memorial Fund of five millions of dollars as a foundation for an annuity system for our veteran ministry.

What Has Been Done

Two years have passed and the movement is now under full swing. Campaign materials have been prepared, organization studied and perfected, and the churches informed and enlisted through conferences widely held. In addition to this steadily exerted general pressure on all five goals, this fall sees a special concentration of effort on goals one and four under the title of

The Every Member Drive

This is a concentrated movement to enlist every Congregationalist in the land in a two months' study of world needs and Christian obligations, culminating in a nation wide simultaneous "Every Member Canvass" on Sunday afternoon, December 8th, to raise by individual pledges in three hours 16 millions of dollars for meeting these needs and obligations (exclusive of course of the five million Pilgrim Fund)—12 millions for the local expenses of our churches and 4 millions for their regular benevolent work.

Of the four millions approximately one half will go to our Mission Boards, the other half for miscellaneous charitable objects that our churches support.

Its Feasibility

This, proportionately for our membership, is a larger undertaking than was either the Red Triangle or the Red Cross Drive. Large as it may seem, however, it is but a bare two millions of dollars more than the sum these 6,000 Congregational churches raise each year for the same purposes, and so should be easily within reach.

The Plan of Organization

The churches are grouped in companies of five, with a leader appointed for each group, whose responsibility it will be to secure the hearty cooperation in the Drive of all the churches in his group. Responsibility then works up through associational chairmen, state boards, state superintendents, and regional secretaries to the National Council Office, thus coordinating all the forces of the denomination.

H. C. HERRING
General Secretary Congregational Tercentenary Celebration

The Educational Program

In preparation for an intelligent participation in the Canvass, the following educational program has been outlined:

(a) The formation of one or more Discussion Clubs in each church to study "The Church, The War and the Days Beyond."

(b) The observance of four Educational Sundays when our pastors will be asked to speak, and distribute carefully prepared leaflets, on the following themes:

Nov. 10th—World Wide Christian Progress
Nov. 17th—Christianizing America
Nov. 24th—Our Pilgrim Heritage
Dec. 1st—Christian Stewardship

The Drive Campaign also includes plans for the cooperation of all women's organizations in special service, and of all Sunday schools in a systematic advance for better organization and larger benevolence.

Home Missions Council

THE exigencies of war have caused stern and real changes in our American civil and industrial life, beyond those manifest in military and naval establishments. Two classes of communities have been stupendously affected, one newly created for the manufacture of munitions of war, and the other, already existing, but almost overwhelmed with the inrush of industrial workers required for war supplies.

Many of the new war production communities are to all intents and purposes civilian and industrial camps. They are government reservations under government control, with their industrial plants in many instances leased to, and directed by, operating companies. In some instances the population is almost entirely male, housed in barracks; in other cases large numbers of women and girls are employed; in some instances families accompany the workers. Populations as large as 45,000 people have come together almost overnight. It is not sure whether these communities will be permanent or temporary. In any case so long as the people are together there is need of churches and religious influences, such as only churches can give. But what church? The government wisely replies that it can show partiality to no sect or denomination, that the fairest way is to ask a united church to minister in the name of all until the character of the community is finally determined, and time has been given for discovering from this character which denomination, or denominations, should permanently occupy the ground.

War Production Communities

The Home Missions Council, which has been in existence since 1908, and is composed of delegates from thirty-five organizations, representing twenty-three different denominations, has joined with the General War Time Commission of the Churches, which owes its origin to nominations made by the Federal Council of Churches in 1917, in the creation of a Joint Committee on War Production

Communities, intended to meet the necessities of these new industrial centers. This is a committee of sixteen persons, and includes representatives of the Council of Women for Home Missions, as well as of the Young Men's Christian Association, and the Young Women's Christian Association. The officers of the committee are: John M. Glenn, of the Russell Sage Foundation, president; Alfred Williams Anthony, of the Home Missions Council, secretary; William T. Demarest, of the Home Missions Council, treasurer; and Worth M. Tippy, of the Commission on the Church and Social Service of the Federal Council, executive secretary.

The finances of the committee are furnished by the denominational Home Mission Boards, which cooperate in the Home Missions Council, and are supplemented by the assignment from these boards of men and women as workers under the direction of the committee, with salaries and expenses furnished by the boards.

Liberty Churches

This Joint Committee undertakes to establish in war production communities "Liberty Churches." The buildings used will be the school houses and the community houses erected and owned by the government. Pastors, visitors and directors of religious education will be appointed by the committee, and paid for either by the committee or by denominations, making their contributions through the committee, and thus underwriting special areas. Into the membership of these churches will be received any Christian from any denomination by the method of reception which is in vogue with the denomination of the person's preference; and church membership in other places need not be disturbed. These churches are an expression in practical form, here in the homeland, of that unity of religious conviction and religious life, not only by our boys in the army and navy overseas, but also, with an increasing distinctness, by the people at home.

The Federal Council of Churches

THE Federal Council of the Churches of Christ in America, constituted by thirty Protestant evangelical denominations to express their common voice and unite them in Christian activities, is now naturally concerned mainly with the great problems arising out of the exigencies of the war.

The first great task continues to be the uniting of the churches in the distinctive war activities concerned especially with the moral and spiritual care of the army and navy. This work is carried on:

(1) Through the General War Time Commission of the Churches. The work of this Commission includes: surveys of the religious and moral conditions in and about the camps; work in behalf of the chaplains; coordination of the religious forces inside and outside of the camps; welfare of the negro troops; work among interned aliens, provision for the moral care of the troops in France; war work among local churches and the consideration of social and industrial conditions.

(2) The General Committee on Army and Navy chaplains looks after all matters pertaining to the welfare of the chaplains. The committee cooperates with the

CHARLES S. MACFARLAND
General Secretary Federal Council of Churches

War Department. In cooperation with the Catholic and Jewish war commissions it has been instrumental in securing the passage of legislation increasing the number of chaplains. Training schools for chaplains are now in successful operation.

(3) A joint committee on war production communities has been organized to bring the ministrations of the churches to communities affected by the war. This work is described in another article in this number.

(4) To conserve the temperance gains made during the war a Commission on Temperance has united with the National Temperance Society. The Joint Committee is conducting a nation-wide educational campaign in which it is securing the cooperation of the church forces. Through the Strengthen America Campaign special effort is made to reach the workingman. Three papers, one for adults and two for children are published in the interest of temperance.

The Commission on Inter-Church Federations helps in the formation of federations of churches throughout the United States. The principle underlying the program of this Commission is that no community having two or more churches can properly care for all the religious needs of the community without having some plan by which the churches can continuously and effectively cooperate. There are now over thirty employed secretaries directing the inter-church activities in cities in the United States. This Commission has now published *The Manual of Inter-Church Work* by which the standardization of inter-church work is made possible.

The Commission on Evangelism is planning for a campaign of pastoral and personal evangelism with vocational evangelism as far as is desired that shall unite all the churches in a forward movement looking toward a large increase in the membership and spiritual effectiveness of the churches. The united movement is especially needed now that the boys in the camp have become accustomed to a message in which denominationalism has largely disappeared. Churches must be prepared for the new problems which will be brought to them from the trenches. The beginning has already been made in some of the larger cities and it is hoped to extend this movement throughout the country.

A movement of great significance is now under way to unite all the American Protestant agencies working in France and Belgium in a common force to assist in the reconstruction of the French and Belgian Protestant churches. To this end all of the French and Belgian organizations have come together in a common committee. Dr. Macfarland, general secretary of the Federal Council, has been appointed permanent commissioner to these churches. The war has paved the way for this work which promises to be of the greatest importance for the future of evangelical Christianity. This work has been conducted by the United Committee on Christian Service for Relief in France and Belgium. A hand-book on French Protestantism, which it is hoped will bring us in closer touch with the French churches, is soon to be published.

Note: The above programs do not pretend to be either complete or definitive but merely outlines of future campaign plans. The programs will be reprinted shortly by the Laymen's Missionary Movement and may be obtained on application to 1 Madison Avenue, New York City.

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There is only one American Protestant mission in all French Indo-China, with its population of 18,000,000, that of the Christian and Missionary Alliance.

✚

Industrial schools, like Hampton and Tuskegee, are the hope of North Africa, where to renounce the Moslem faith means inability to get employment. A carpet school at Cherchell, Algeria, is conducted by the North Africa Mission, but its work is much hampered by the war.

✚

Twenty years ago Swami Vivikenanda led captive many silly men and momen in America. Today his cult numbers 100,000 in the United States and has places of worship in New York, Boston, Philadelphia, Washington, Pittsburgh, Denver, St. Louis, Chicago, San Francisco, Los Angeles and Seattle. Are home missions needed?

New National Ideals

By Rev. Alfred Williams Anthony

Executive Secretary of the Home Missions Council

OUR American ideals are not new, but are newly phrased and talked about, because our minds have been obliged, under the pressure of this awful world war, to think in clearer terms, with fuller recognition of realities. We are like the man who, on hearing a definition of prose, discovered that he had been talking prose all his life! We may set down some of the marks of what may be called the new Americanism in the following terms:

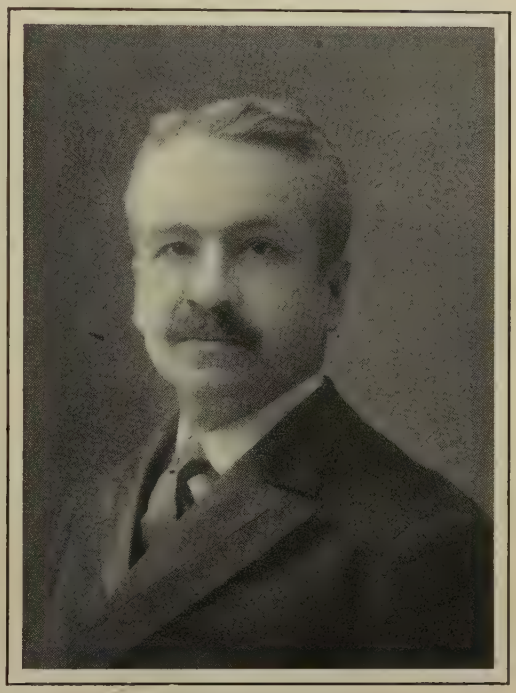
A New Note in Thinking

1. There is a new note of altruism in our thinking, in our speaking, and in our acting. We recognize that America can be no little Jack Horner sitting in his isolated and selfish corner, but has relations to the whole world; and we are seeing also quite as distinctly that no individual is a good American citizen who thinks only of his own personal advantage, and does not take a share of responsibility for others, with a keen sense of obligation to the government of which he is a part. This new note must be inculcated in the minds of all. A duty, both patriotic and Christian, prompts it.

2. We are phrasing liberty in fresh terms, not now as rank individualism, but modified for social ends. We are conceiving of liberty in the terms of social units, —a liberty which has in view the welfare of all.

The New Note of Democracy

3. Our definition of democracy is not altered, but a somewhat new content is given to the term. We are seeing not merely the validity of decisions, reached by majorities, but we are thinking also of the rights inhering in the minorities; and, while appealing to minorities to be patient, so long as they are minorities, we are even more strenuously insisting that majorities shall act for the entire people, for the minorities as well as for themselves.



ALFRED WILLIAMS ANTHONY
Executive Secretary Home Missions Council

4. We have moved almost impossible distances, as previously estimated, toward a national and a social unity. The "hyphens," about which we talked glibly in the early days of the war, have practically disappeared. We are Americans in a newer and a fuller sense than ever before. Though from many lands, we are united in our ideals more than we were; and these ideals have as their basis (a) an insistence upon equity, and (b) a sense of mercy.

5. We are discovering a kind of interrelation and an inter-action of our individual parts, in the sense of mutual obligations and mutual benefits. If the word were in common use, we might say that

we have become *mutualized*. Not long ago there was a pronounced tendency to divide ourselves into two classes, natives and foreigners. We are seeing, clearer that we did, that we are all in a sense foreigners, and that none of us, by reason of priority in arrival, has special claims for aristocracy, or privilege, or prerogative. One class is not asking, as perchance it did formerly, that the other class should become exactly conformed unto it. A give-and-take process promises a resultant blend more equitable, more efficient, more American.

Assimilation

6. Many of us have come to the recognition that people who live together, without outside interference, are destined ultimately to grow alike. Their assimilation is inevitable from the following conditions and influences: climate, soil, landscape, initial incentives from history and traditions, and the mass tendencies to which all make contributions, and to which all are subject.

7. Kindliness, courtesy, and good will are the prime qualities of mind which every American citizen, whatever his state or condition in life, should cultivate. Here is his special mission, to move amongst men, not as a thorn, or a brier, or a hedge-hog, but as a light, and as a magnet, and a friend. Large souls must be cultivated amongst all American citizens in order to make America capable of fulfilling the fine destiny which the Providences of God seem at length to have clearly marked out for the people and the nation.

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China has 6,467 miles of railway. She could operate 50,000 profitably. Construction and operating costs are lower than elsewhere. Better transportation would mean less famine and misery.

Money and Missions

By Dr. Charles Coke Woods of Los Angeles

in the *Centenary Bulletin*

Gold that *rests* is gold that *rusts*.

What a man does with his money determines what his money will do for him.

The only thing money is good for is to do good.

Cash counts most when converted to Christianity.

What better can you do with money than to invest it in the betterment of men?

The Church will never fill up her conquests till she empties her coffers for Christ.

God leads no backward movements.

God builds no roads for retreat.

The goals of God are all ahead of us.

Faith makes no provisions for failure.

Doubt carries no keys of conquest.

Triumph is the only program that Christ has for His Church.

The Kind of Chap He Is

By Tyler Dennett in Asia

TYLER DENNETT, in *Asia*, asks the question: "What sort of a chap is the missionary?" This is his answer: "It may be many decades, even centuries, before democracy appears in its noon-day splendor among the backward nations, but none the less the day of the common people is dawning. The most marked feature of the Orient today is the drift toward democracy. In the creation of this movement the missionary, particularly the American missionary, has had a very large part. He teaches the people to read and think together. The Methodist Episcopal Mission in Hinghwa, China, for example, publishes the only newspaper for more than three million people. The American missionary is himself a democrat. He usually has been born on a farm; he worked his way through a small college in the Middle West. He fairly exudes democracy wherever he goes. He demands religious liberty, preaches the brotherhood of men high and now, gives himself to the care of the unfit and the weak which are so often trampled under foot by the backward races, and sets before people the Bible which has ever been the inspiration of democratic movements. The missionary becomes unconsciously the builder of a new civilization or at least of a new social ideal. Whatever he builds is democratic. It must be from the very nature of the instruction. The missionary not only reaches the influential people of the community; he creates them."

That's the kind of chap he is!

✚ ✚ ✚

Books on the War

Dr. Speer, Chairman of the War Time Commission of the Federal Council of the Churches of Christ in America and a member of the American Council of the World Alliance, has prepared an illuminating and convincing statement of a noble Christian's solution of the surging moral and religious issues raised by the war. The title of his book is "The Christian Man, the Church and the War."

Dr. Faunce, President of Brown University and a member of the American Council of the World Alliance, discusses in luminous paragraphs and with broad-minded statesmanship the social, political and religious changes which the war is forcing upon us in a book entitled "The New Horizon of State and Church."

✚

India has 4,000,000 more acres under wheat cultivation than in 1915, nearly as much extra in rice and the same amount in cotton. She will soon grow enough sugar cane for her own needs. But the crop of Sam Higginbottoms is still away below her needs!

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In China ten religious communions have united to form one: the Presbyterian Church of the North, the Presbyterian Church of the South, the Dutch Reformed, the German Reformed, the English Presbyterian, the Scotch and Irish Presbyterian bodies, and the Canadian and New Zealand Presbyterians. Two Congregational bodies are considering the propriety of uniting with this new communion.

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The Chins of Lower Burma have only four chapters of St. John's Gospel to read in the vernacular; their native hymn-book is out of print; and their only educational book is a so-called spelling book printed thirty years ago.

What To Do With a Surplus

By Edwin M. Poteat

THE tithe in the Old Testament was a prophylactic against covetousness, as was also the rule, "Honor the Lord with the first fruits of thine increase." The point is that if a man does not honor the Lord at the very beginning of the harvest he is in danger of not honoring him at all. In the New Testament few sins, if any, are more terribly denounced than covetousness. "For this ye know of a surety that no covetous man hath any inheritance in the Kingdom of Christ." (Eph. 5:5.) And yet Francis Xavier, who heard thousands of "confessions," said that never once in all his experience had a man, of his own motion, confessed the sin of covetousness.

Now the temptation to covetousness begins when a surplus appears. A man is in no particular danger here so long as he has to work hard to make ends meet. But let him discover that he can do more than supply his family needs, he will immediately begin to think of making provision for the future rainy day. And when that necessity is met and he still finds more than immediate needs and future provision call for, what will he do? He proceeds to elaborate the style of his living; he builds a finer home, wears more expensive clothes, and becomes ambitious to be a rich man. This ambition quickly absorbs him, and before he is aware of it, life has lost all buoyancy and has become a grind. In his home life this is what happens: He gives his wife a hurried kiss, and is about to leave her when the hungry look in her eyes stops him, and he says, "My dear, why do you look at me like that? Haven't I given you everything, this beautiful home, the car, pretty things—everything money can buy? What more do you want?" "I want my husband," she says. The first act of this tragedy begins when he sees that he can make more than he needs, when a surplus appears.

What, then, shall a man do with a surplus?

1. Don't "blow it in," for that is the spirit of a spendthrift, a fool's idea of a good time (Luke 12:15-20, 16:19).

2. Don't love it and pet it, and then hide it, for that is the spirit of the miser. And the word *miser* needs only one letter to make it *misery*.

3. Don't make a show of generosity with it. Our Lord observed men sounding a trumpet before them as they cast into the treasury the easy contributions from their superfluous wealth. The timid widow, parting with her last farthing and going silently away in "the happy destitution of a believer," had cast in more than they all. Not how much you give but what you have left is the measure of your generosity.

4. "Shall I reinvest it to make more? The employment of labor is a worthy way of serving one's fellows." Yes; but remember desire grows by what it feeds on. "How much does he want?" "A little more." The question and answer apply at every stage of accumulation. I know a man who has declined to distribute a fortune, wholly beyond his power to use, to Christian enterprises which he strongly approves. He gives as his reason for this course that it is better for him to hold his money in investments in his own charge so as to insure the increase of his fortune till his death, when by his will he will give it all away. Mr. Carnegie says: "There is no grace in such gifts," and the case reminds me of three questions a Texas friend, lately deceased, used to put in addresses to business men: "What would your money be worth to the Kingdom of God if you were taken away to-day? What would you be worth to the Kingdom of God if your money were taken away to-day? What are you and your money worth to the Kingdom of God to-day?"

5. A surplus is like leisure, a call to serve. Paul is exhorting us to very elementary morals when he says: "Let a man set his hands to an honest task *so as to have something to contribute to the needy*" (Eph. 4:28). And again when he urges the rich to be *"rich in good works"* (1 Tim. 6:17-19). The promotion of holy character throughout the earth is a task large enough and worthy enough to engage the surplus and the leisure of us all.

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Rev. E. E. Higby of Des Moines says that "the church in its financial program must quit the game of penny ante with a nickel the limit."

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Rev. Charles E. Davis is the Tom Osborne of Borneo—where the so-called "wild men" come from. He has a new kind of reform school at Sarawak which is a back-to-the-country movement, exchanging opium dens and slums for open air and healthful work. The government paid one half the cost of the school building part of the industrial budget.

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A Moslem Stronghold In Malaysia

By Rev. W. G. Shellabear of Singapore

THE forty million Mohammedans of the Malay race speak many different languages, and represent many distinct nationalities, with very different racial characteristics. They are scattered all over the vast area covered by the islands of the great Eastern Archipelago, generally known as Malaysia, and are to be found even in some of the Philippine Islands and in French Indo-China. In this wide region, however, there is one place which must be considered the strategic center of Malayan Mohammedanism and one language which is the language of Moslem propaganda: that place is the city of Singapore, the stronghold of Islam on the Malay Peninsula, and that language is the Malay which is spoken on the Peninsula and in Eastern Sumatra.

Geographically and commercially, Singapore is the hub of Malaysia. It has the largest population of any city between India and China, and has by far the largest trade, ranking in that respect as the sixth or seventh seaport of the world. Situated at the extreme Southern point of Asia, the harbor of Singapore is a port of call for every great ocean steamer trading between Europe and

A RETURNED MALAY PILGRIM FROM MECCA

Eastern Asia. It is here that practically the whole trade of the Archipelago and of Siam is carried on. Local steamship lines radiate from Singapore in all directions, and native sailing vessels throng the spacious roadstead. On the Peninsula, Singapore is connected with 600 miles of railroad, which will shortly be linked up with the entire railroad system of Siam. It is also connected with more than 2,000 miles of automobile roads on the Peninsula. The whole city is substantially built, almost entirely of brick, and has many fine public buildings and large business houses. Automobiles, elevators, telephones, and other modern conveniences are in general use. The population, in addition to some three or four thousand Europeans, consists of about 200,000 Chinese, 20,000 natives of India, and 40,000 of the various Malay races from all over the Archipelago. Perhaps one-fifth of all the natives of India who live in Singapore, and practically all of the Malay races are Mohammedans—a total of perhaps 45,000 Moslems.

For the following reasons this great trading center has become the center of Mohammedan propaganda for the whole of Malaysia. In the first place, it is at Singapore that pilgrims to Mecca assemble for embarkation, and to this point they return. Secondly, this city is the principal distributing center for Mohammedan literature—the catalogue of one Malay bookshop in Singapore includes 344 Arabic books, besides those in the Malay and Javanese languages. Moreover the principal Malay newspapers read by Mohammedans are published at Singapore. Thirdly, Singapore is the political center of the strongest group of Malay States, governed by their own Sultans under British protection and tutelage, namely, the four Federated Malay States, Perak, Pahang, Selangor and Negri Sembilan, and the semi-independent States of Johor, Kedah, Perlis, Trengganu and Patani, all of which are on the Malay Peninsula, and which with the British Settlements of Singapore, Penang and Malacca, have a total Mohammedan pop-

MALAY MOSQUE AT PENANG, MALAYSIA

MALAY VESSELS IN SINGAPORE HARBOR

ulation of 1,500,000. Fourthly, Singapore is the nearest point of contact to those important regions in Sumatra, under Dutch rule, where the Malay language is spoken, which have a Malay-speaking population of probably not less than a million. And it is the people of these Malay-speaking regions of Sumatra and the Malay Peninsula who have always been the most aggressive of all the Malayan races in propagating their faith.

The location of Singapore, at the center of all the trading routes of the Archipelago, is ideal for reaching the Moslems of Malaysia. As speedily as possible medical work for Moslems must be established, not only at Singapore, but also at many points in the surrounding Malay States. The Malays must also be given the opportunity to get a much higher education than is provided by the government vernacular schools. Also the education of women must receive special attention. Already the Malays are beginning to emulate the Chinese in their eager desire for an education, and are sending their children in increasing numbers to the schools where the English language is the medium of instruction. Singapore will naturally be the center of this advanced education for the Malays.

Medical missions and education are both of vital importance in our efforts to elevate the Malays, but undoubtedly the immediate opportunity for bringing the influence of Christianity and of our Western civilization to bear upon the Mohammedanism of all Malaysia, is through the agency of a great literature campaign. Not only distinctively religious tracts, but also good wholesome literature of every kind, must be scattered along all the trade routes which radiate from Singapore. Every steamer and every native sailing vessel which leaves that great emporium should carry some of those leaves which are "for the healing of the nations." The British and Dutch governments have been blazing the way for us by teaching the multitudes to read. No less than 8,655 vernacular schools are sustained by these two governments, and in these more than 700,000 children are being taught to read. What a call is this to the Christian church to provide the best kind of read-

ing matter for these half-awakened minds! No wonder that there has been a phenomenal increase in recent years in the sale of the Scriptures among the Mohammedans of Malaysia. The Bible Society, with its headquarters at Singapore, has been doing splendid work for the past thirty-five years. In 1917 it sold no less than 59,073 copies in the Javanese language, and 27,735 in Malay. This great work must be continued, and will continue to increase. But it must also be followed up by a still wider dissemination of all kinds of good literature, and by the personal touch of men and women who love the common people and are willing to spend their lives in helping a great and virile race to take a step upwards.

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A Bit of Old China

What the Missionary Is Up Against

By Rev. C. E. Scott of Tsingtao

RECENTLY while in the country, we preached at a number of big temple festivals; at one of which thousands of people were literally worshipping a deified calf; hundreds of men, mostly young men, were immersed in gambling, oblivious to all around; while thousands of women (it being "Woman's Day") were beguiled and defiled by that arch agency of Satan, the peripatetic theater, operating as an adjunct to the temple. Indeed, without it, priest, temples and festivals could not keep their grip on the people.

The "head-splitters" were there, fiercer and more repulsive than I had ever seen them. They are one of the most debased of all the beggar guilds, who appear, at least, to cut their heads, by pounding the blade of a big knife (using a stone) into the head; screaming and groaning as the blood streams out into their palms; smearing it all over their heads, faces and almost naked bodies; then rushing, as horrible, bloodied apparitions — veritable screeching demons—into the midst of a gang of gamblers, breaking up their gaming till sufficient money was given them. These men are lost to all self-respect or sense of decency.

One of the temples dates back to the Ming dynasty, erected on the reputed spot where was born a calf of fish-scale skin, instead of the conventional hairy hide. The side-show gastronomical expert of an American circus who can crunch tacks is a tyro beside this wonder who ravenously devoured scrap-iron and in the processes of nature, turned it out as gold-bricks. Some calf; no wonder they built a temple in his honor!

When I face these temple festivals, with their multitudes of deluded attendants, demon worshippers, it is appalling to realize that 2,000 years after Christ's Great Commission, my five county field (the smallest county of which has over 3,700 villages) has only twenty native evangelists and ten Bible women (and these are inadequately trained) and myself to roam over it and undertake to change it from its dense heathenism to a knowledge of the Christ who died for them.

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Dr. Rudolph B. Teusler, director of St. Luke's Episcopal hospital, Tokyo, is now director of the Red Cross unit with the American troops in Siberia.

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Dr. H. Paul Douglass, senior corresponding secretary of the American Missionary Association, has gone into Young Men's Christian Association work overseas.

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There are 200 or more girls from the Orient studying in the schools and colleges of the United States.

Another Year With the Colored Men

By Adolphus Lewis

AT the beginning of this year's work, it was thought that war conditions and their many disarrangements, would have so affected the public, that very little attention would be given to anything that did not bear directly with the conduct of the war. But these fears were unfounded. For despite the Liberty Loans, War Savings Stamps, Red Cross and Young Men's Christian Association Drives, in which all the churches took part, together with the very severe weather, the fuel shortage, etc., there was an increase in interest and a more general appreciation of the need of the Movement and its information and inspiration. Unlike the first year, most of the leaders who came in contact with the conventions, have been quick to see the great benefits to the church and to the race from these meetings, and they immediately gave their hearty cooperation and support. In normal times this would have been expected. For with records from other cities, newspaper articles, pictures, recommendations, etc., the work was less an experiment than the year before.

It may also be said that war conditions have contributed to the success of these meetings. As with other racial groups, it has had the effect of drawing our people together as nothing else could have done. The many petty denominational, social and fraternal lines that have prohibited or hampered cooperation for mutual benefit, have been almost wiped out; and led on by the leaders, there is a will among the people to work for the race as a whole, rather than for the individual or special group.

That the Movement offers an opportunity for an expression of this "new will," will be seen from results obtained. In five cities, Charlotte and Durham, N. C., Columbia, S. C., Augusta and Savannah, Ga., there was a total of 3,234 registered delegates or an average of nearly 650. The forty-nine sessions held were attended by approximately 40,000 people, among whom were 425 pastors and 250 students for the ministry. During the campaigns of preparation approximately 120,000 people were touched; and six religious schools and colleges visited in which there were 2,500 students.

Cooperation

The leaders in these sections say that the cooperation given by both white and colored men was a revelation. Mayors, white pastors, councilmen, Young Men's Christian Association workers, and white women missionary workers have all been eager to assist in the effort. Dr. J. T. Henderson, General Secretary of the Southern Baptist Laymen's Missionary Movement, gave yeoman-like service. City-owned auditoriums were granted free of all cost and in the absence of these the largest theaters were rented for the sessions. Both white and colored leaders say that a relation between the better classes of both races is coming from these conventions that will make for mutual understanding and cooperation along lines heretofore untouched.

Expenses

The total expense of these meetings was met almost in every instance from the registration fees. Where this failed the deficit was contributed out of the pockets of the convention committee. This latter fact is a new departure. We have almost always gone to the public by the way of the "Collection Table" or the "Admission Ticket," for the funds to carry on a given work. Now the lay-leaders are willing to assume the responsibility and meet their obligations. This is a long step toward the solution of the "Means Problem" that confronts nearly all the movements that are at work for the development of this people.

Some Results

To most of the churches touched by the movement, there has come a quickening that seemed impossible heretofore. Notable among these are the First Baptist Church in Norfolk, Va., the Mt. Zion A. M. E. Church, Roanoke, Va., the 16th Street Baptist Church, Birmingham, Ala., and First Baptist Church, Richmond, Va. These churches, each of which has a large membership, have installed the every-member canvass for every need. They are using the budget system and report from 150 per cent. to 300 per cent. increase in their revenues and a general stimulated interest in all the work. Gifts to missions both home and foreign have been doubled and quadrupled. Well organized efforts for missions and a good system of benevolence obtain. Two of the churches have promised to pay the salary ($600), of a missionary in Africa.

Many other churches that have had no interest in missions and gave irregularly and meagerly to their support have tried out some of the methods of the Movement and report good systems of benevolence. Women's Missionary Societies mean more to the churches now than ever and the study of some specific field is claiming the attention of many young people, men and women, who have previously manifested little or no interest in the same.

General Impression

On the whole it may be said that the result of the effort for the last two years has been unique. When it is known that the work was begun without the usual conference of leaders into whose territory it was intended to go, and upon whose support it was to rely; and that the secretary has gone from city to city without the usual "advance agent" (whether press, preacher or literature) to herald his coming; or to conjure a reception by the usual elaborate introduction; it may be said that the work of the Movement is taken upon its "face value."

The Future

In looking into the future of any constructive uplift work at this time, one cannot do so without being staggered by the tremendousness of the task that confronts it both now and during the days of reconstruction. So also it is with this; and in a peculiar way. Possibly one of the greatest problems with which the nation's workers have to do now and after the war, is that of helping the Negro to adjust himself to the new condition as well as the new position in which the war has placed him. If his new semi-economic and industrial freedom is to be complete and to endure, if his idea of new nationalism and his responsibilities of good citizenship are to be retained and discharged, if he is to be prepared for the great task of completely emancipating himself from the many bondages that fetter him, all of his efforts must be directed not only for his benefit but for that of his neighbor.

The one agency to supervise this direction, if indeed not to actually direct it, is the church. This is his forum. Whatever ideal is his, comes from the church. Whatever faith he has in any institution, that in the church is paramount. If during these days of ordeal, his faith can be kept in the church, he will survive, and come forth that desirable creature we would have him. If on the other hand he loses faith in his church and its leaders, it is terrible to think what his estate will be after a few years.

For this task the church must be prepared. For this task all agencies that are at work for his development must be marshalled and utilized. There is no agency that can do this like the Laymen's Missionary Movement. The program needed, the platform necessary, the solution of the many delicate problems that are sure to arise both from within and without the race, can only be supplied by an agency whose scope is world-wide and whose motto is, "Humanity." The Laymen's Missionary Movement supplies all these, and herein lies its task for the future among the colored men.

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Archdeacon Stuck of Alaska wants lantern slides—all kinds, religious and secular. He has a good lantern but his sets of slides are stale. Gifts of money to buy slides will be acceptable. Send slides or money to Dr. W. C. Sturgis, 281 Fourth Ave., New York.

News of the Movement

Drs. Zwemer and Poteat in New York

TO enumerate all the meetings addressed by Drs. Zwemer and Poteat during their all too short stay in New York city would fill a column.

With the Fourth Liberty Loan in full swing it was impossible to undertake a great interdenominational gathering. However, an interdenominational mass meeting was held on Sunday, October 13th, in the Central Branch of the Young Men's Christian Association, Brooklyn. Liberty Bonds to the amount of $3,600 were sold in the meeting, fifty copies of "Money the Acid Test" were taken, and many men's classes will study stewardship this fall and winter.

The meetings through the week were all along denominational lines. Monday morning, Dr. Zwemer met the Methodist ministers at Wallace Lodge, Yonkers. This fine plant, worth $400,000, a gift from an unknown donor to the missionary interests of the Methodist Church, is an earnest of the success of the Centenary Movement. It was a response to its challenging call.

Dr. Poteat that morning addressed the Presbyterian Ministers' Conference at 156 Fifth Avenue.

In the evening both secretaries addressed a supper of Presbyterian laymen in the 23rd Street Y. M. C. A. An elder is presenting each men's class in the seventy-four churches of the Manhattan Presbytery with a complimentary copy of "Money the Acid Test" in the hope that every church will organize a discussion group on that important subject. David McConaughy, its author, and Robert P. Wilder, one of the originators of the Student Volunteer Movement, both made addresses.

Tuesday evening a meeting representing all the Reformed Churches in Greater New York was held in the Marble Collegiate Church. The Church Progress campaign was launched in the city in a speech by Rev. James S. Kittell.

On Wednesday evening, Dr. Zwemer, Mr. Haley Fiske and Bishop Greer addressed the fall meeting of the diocesan missionary committee in the Synod Hall. The simultaneous every member campaign, to be held in November, 1919, to embrace all the churches in the diocese of New York, was advanced a step by this important meeting.

Thursday evening the Laymen's Campaign of the Baptists was launched in the Southern Association at Calvary church. Dr. Poteat, Dr. Zwemer and Dr. F. P. Haggard, campaign director, made addresses.

Friday had been slated for Philadelphia, but owing to the ban there on all public meetings on account of the influenza, a hurried meeting was arranged for the Flatbush section of Brooklyn, at the Baptist Church of the Redeemer. Dr. Zwemer spoke to a full house, and sold $3,000 worth of Liberty Bonds.

The addresses of Drs. Zwemer and Poteat have been full of patriotic fire and stirred their audiences greatly. Missionary enthusiasm was kindled, spiritual life was strengthened and the whole subject of Christian stewardship placed on a high and splendid level. Following those meetings, the divisional office has been overwhelmed with invitations for these men to speak on all possible occasions. They could be used to good advantage for the next six months in the 1,100 Protestant churches of Greater New York alone.

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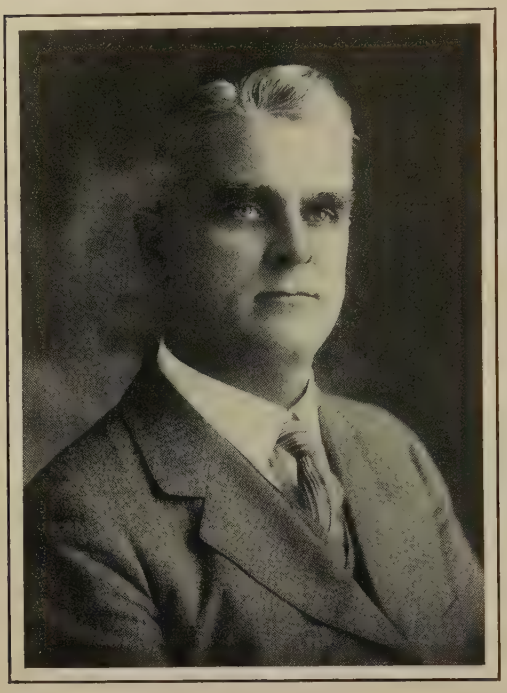
New L. M. M. Secretary for Central Division

THE work of the Laymen's Missionary Movement has been growing so steadily in the Central Division since its organization in 1910 that it became necessary on September 1st to add a fourth member to the secretarial staff of that Division. Mr. John Pearson Brodhead, who will be associated with Mr. F. J. Michel, the field secretary, in the office of the Central Division, has had some novel and unique experiences during 18



JOHN PEARSON BRODHEAD
Joint L. M. M. Secretary Central Division, Chicago

years' missionary service in South and East Africa.

Altogether, his years have been "war years," and he comes to the Movement as a "warrior" to help hasten the world's evangelization.

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The L. M. M. in Egypt

Sketch of its Founder and First General Secretary, Sheikh Mitry S. Dewairy, By an Egyptian Friend

THE founder and first general secretary of the L. M. M. in Egypt is Sheikh Mitry Dewairy, teacher, writer, editor and evangelist, elder and administrator. He was born on December 29th, 1871 and is the son of Rev. Salit Dewairy, formerly a Coptic priest, afterward a missionary of the United Presbyterian Church, and still officiating as a prison chaplain.

Mitry Dewairy was educated at Assuit College and upon graduation with first rank honors was appointed headmaster of the Damyetta American Mission School. Under his direction the attendance advanced from 40 to 150 and the monthly income was greatly increased.

The Laymen's Missionary Movement

Mr. Dewairy, having been living in Alexandria from 1897 to 1916, used to meet the rich people who came to the seashore every summer because of the heat in the interior. In 1909 they asked him to hold summer meetings every Sunday morning at the American Mission building near the shore. This enabled him to come into direct contact with the most prominent members in the Evangelical Church as well as those of other denominations.

Mr. Dewairy became full of the idea of organizing the laymen, and at once began with half a dozen of the laymen to pray, asking guidance from above In the meantime he devoted a great deal of his time to reading the literature of the Laymen's Missionary Movement in America and Canada furnished through Rev. Stephen Trowbridge, and was greatly encouraged in his plans thereby.

On May 18, 1917 seven laymen organized themselves as a committee of founders of the Laymen's Missionary Movement in Egypt. They put before them two aims—first, reviving the spiritual life of the church; second, financial independence of the local churches so that they might be able to enlarge their work among the Moslems.

In January, 1918 Elder Dewairy and his friends formally organized the movement in Cairo. A rich lawyer-layman was chosen chairman, Mr. Dewairy, general secretary, and a well-known merchant, treasurer.

On March 12 the Synod of the Nile declared its approval of the Movement and advised the churches to adopt its plans and methods. The total amount collected up to date for home missions is $5,000 and there is hope of greater success.

The first Convention of the Movement was held at Assuit and was attended by over 400 delegates from different towns. There Dr. Zwemer gave an address on the Laymen's Movement in America.

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General Crowder has classed race-track gambling as an occupation "harmful to humanity."

Ways That Win

Every Christian Gives In Africa

IN Africa the probationary period of two years is utilized for a thorough initiation into the theory and practise of the Every Member Canvass. When enrolled as a catechumen the candidate gives 2½ cents. The next year he gives 3½ to 5 cents. When admitted to full membership he gives 5 to 7 cents. As the average wage, always uncertain, is about $2.40 a month, the standard of stewardship is high in Africa. The enrollment pledge stresses the idea that giving (often tithing) is an essential part of the Christian life.

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Accounting in Small Churches

REV. HERBERT HAWKINS, writing in the New York *Churchman* on the above subject, says:

To sum up, then, the necessary requisites to insure proper accounting in small parishes and missions are:

1. A consecrated man or woman who can enter the receipts and the disbursements in a suitable record, and account for the balance, when there is one.

2. A cash book, a check book, a pledge record as a subsidiary record to the cash book, which will contain in detail the items composing the offerings as they are taken, and the total of which will correspond with the one entry made each week in the cash book, which in turn will agree with the deposit shown by the bank in the deposit book or on the bank statement.

3. A file to contain the checks, filed in numerical order, and where possible with the receipted bills attached for the expenditures covered.

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Every Week a Part of Everything

THIS is the story of a small congregation's Every Member Canvass. Eleven teams of two each, 22 in all, made the effort. Some doubting Thomas expected snubs rather than pledges, and were disappointed in every case. When the results were tabulated this was the result:

Year.	Calls.	Pledges.	Church Support.	Benevolences.	Total.
1916....	79	138	$2,197	*$434	$2,632
1915....	0	48	1,452	159	1,611
Gain..	79	90	$745	$275	$1,021

*Adding the gifts of the Women's Society, etc., this amount is at least three times that of the previous year.

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Missiongrams

WHEN Charles M. Schwab inquired of Tommy Mason, boss of the gang that built the "Tuckahoe" in 27 days—a record—he replied: "No booze, that's the answer." Please page Mr. Samuel Gompers!

Dr. Charles L. Stelzle, publicity man for the Federal Council of Churches, now has charge of the publicity work of the Red Cross in so far as it relates to churches and religious and labor organizations.

Generalissimo Foch, a Roman Catholic, wrote to the New York Bible Society: "The Bible is certainly the best preparation that you can give to an American soldier going into battle, to sustain his magnificent ideal and his faith." Over

250,000 copies of the Bible, in whole or in part, have been given by the New York Bible Society to our soldiers and sailors.

General Humbert of the French army says: "It is not numbers or guns or materials or favorable conditions that win battles, but moral superiority and the mutual self-confidence of well-trained soldiers and their chiefs." Another great leader also says: "Morale is to munitions as three to one."

Are Home Missions needed? In Philadelphia every second person was born outside the United States and half the native-born had foreign parentage.

The Federal Council of Churches has just elected Rev. Charles L. Goodell, D.D., pastor of Calvary Methodist Episcopal church, New York city, secretary of the Commission on Evangelism to have charge of its program in a country-wide movement.

Dr. Carl Peters, the conqueror of German East Africa, whose brutalities were of the usual Kultural sort, is dead. The Kaiser sent a wreath: Like to like!

Asia says that the Filipino woman is so far in advance of any of her Oriental sisters as to be "in a class by herself." This is one result of the Christian valuation of womanhood. Are foreign missions needed?

The five civilized tribes of Indians in this country have subscribed $9,523,670 in previous Liberty loans and W. S. S. and have just taken $2,600,000 of the Fourth. The Igorots of the Philippines, one of the most intractable tribes there, have subscribed $800, a pledge of immeasurable fealty to America.

King George reads his Bible daily. When a colporteur in India says to a native, "This is the book your emperor reads every day," he sells out his stock instanter.

The foreign missionary contributions of America have increased from $8,459,653 to $20,437,861, in eleven years, largely due to the work of the L. M. M.

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Spanish Influenza

is interfering with many projected meetings of the

Laymen's Missionary Movement

But the L. M. M. ideal is **individual service.**

Therefore, where meetings are postponed, **Every Member** must constitute himself a committee of one to keep the wheels moving in his own community. Inject **American "pep"** into your work and "carry on."

"Bear ye one another's burdens and
so fulfil the law of Christ."

Double Duty! **Double Up!** **Carry On!**

PAMPHLETS ON STEWARDSHIP

Issued by the Laymen's Missionary Movement

Christian Stewardship. David McConaughy. 5 cents; 40 cents dozen; $2.50 hundred.

Christian Stewardship and Church Efficiency. C. E. Guthrie. 5 cents; 40 cents dozen; $2.50 hundred.

On the Square. The History of a Convert. John Timothy Stone. 5 cents; 40 cents dozen; $2.50 hundred.

Principles of Stewardship. John F. Goucher. 5 cents; 40 cents dozen; $2.50 hundred.

Sacrificial Giving. J. H. Jowett. 5 cents; 40 cents dozen; $2.50 hundred.

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